

THE
ANTIMASONIC REVIEW,
AND
MAGAZINE;

PUBLISHED MONTHLY IN THE CITY OF NEW YORK.

INTENDED TO
TAKE NOTE OF THE ORIGIN AND HISTORY, OF THE
PRETENSIONS AND CHARACTER, AND OF THE
STANDARD WORKS AND PRODUCTIONS,

OF

Free Masonry.

BY HENRY DANA WARD, A. M.

A RENOUNCING MASON.

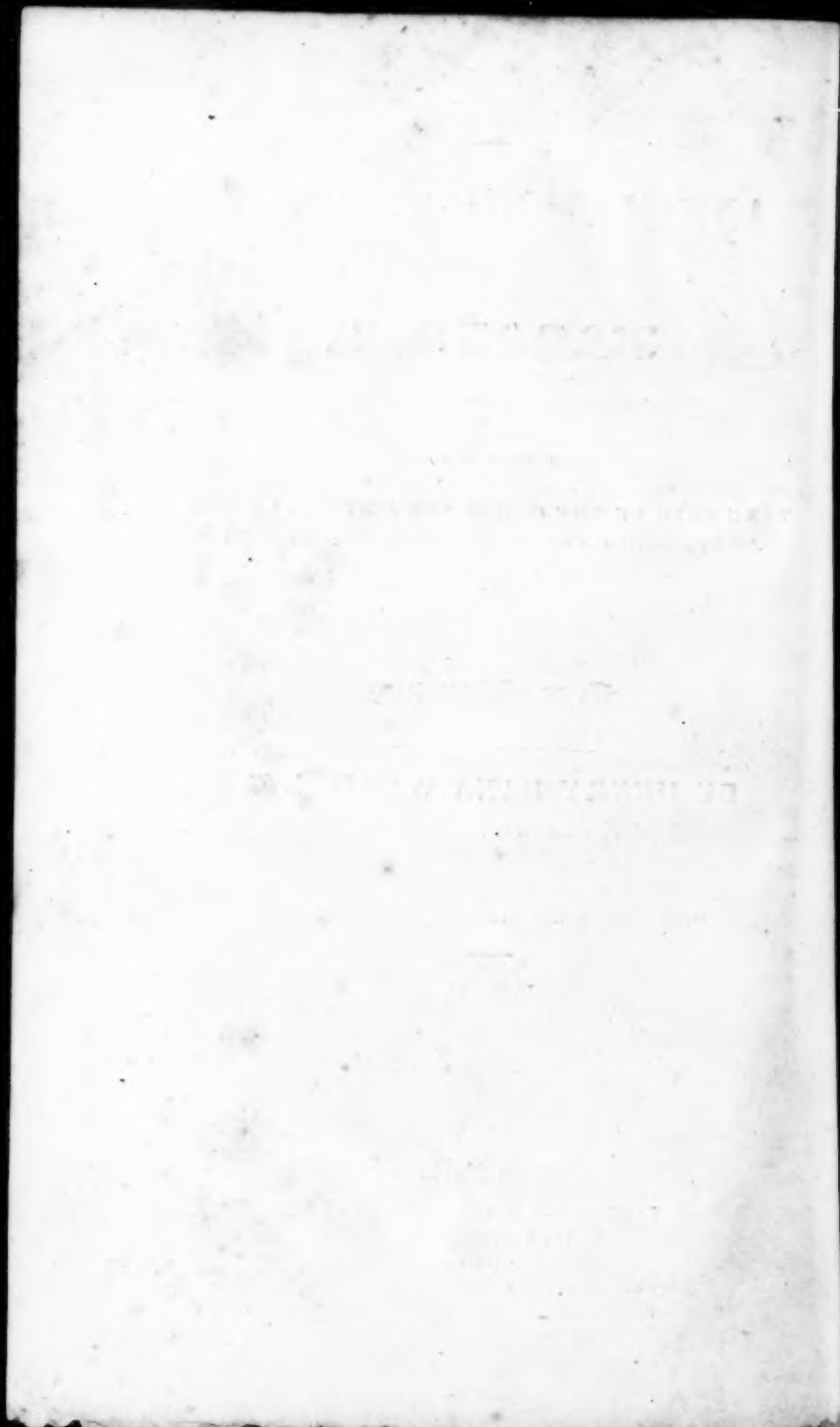
MENE, MENE, TEKEL, UPHARSIN.—*The Prophet Daniel.*

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THE
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COMING before the Public renewedly to speak upon a subject difficult to be understood, it is good to illustrate the reasons for undertaking it.

The Editor exposes the delusions of Freemasonry. He presents his views openly, not avoiding, but seeking investigation. He offers truth prepared with study, and deemed important to be known. He speaks with fearlessness, and candor. He comes upon principle against error; he comes in sincerity against a dangerous system, for the common good; he comes against a false and selfish mystery, exercising christian charity toward its members. No man can be offended, for no man is wronged. Masons themselves will justify the measure, when they are acquainted with the reason of it; having been deluded by falsehood, they will be thankful for an attempt made in the spirit of kindness to lay open the deception, and to expose the imposture.

Our subject is difficult, because human judgment is so swayed by passion and prejudice, that, these being excited, as upon the character of Freemasonry, reason fails to do its proper office, and even friends lose confidence in each other. No man can claim independence both of passion and of prejudice: especially, when

the passions are provoked by injury, and prejudices are indurated by time. Antimasonry owes its existence to the highest possible provocation of republican feeling, and its continuance to a settled prejudice against the system, which induced, contrived, and gave, that provocation, and still maintains it with affiliated secrecy, and with liberal appropriations of money from the common fund.

On the other hand, Freemasons are on high heels of passion to think that they should be charged with villany and murder; to think that they, honest men, should be held responsible for the blood of William Morgan. It is provoking, we confess; and when persisted in, it creates a confirmed prejudice against the Antimasons. They become first distrusted by their freemason neighbours, and at length odious to their sight. Under these circumstances, the importance of a firm and temperate spirit, both in the editor and in the reader, requires only to be named, in order to be felt. We must neither write to offend, nor read to pervert; neither wound by personal unkindness, nor pollute the truth by misinterpreting the language in which it is modestly attired.

We propose to deal in all plainness with Freemasonry; to speak of its *principles*, with unaffected abhorrence, and of its acts, with childlike simplicity. When it says with authority; "*E coelo descendit*;" *it is of a divine origin*; that it dwelt in Eden, communed with Noah in the ark, with Moses upon Mount Sinai, and with Solomon in the Temple; when it says either, when it says all these, and a volume of like falsehoods, and we have found and do know, that it sprang up in a London tavern by the union of four bar-room clubs, A. D. 1717; then we say, Freemasonry in *principle* is of him, in whom there is no truth: "when he speaketh a lie, he speaketh of his own; for he is a liar, and *the father of it*." John viii. 44. Again, when Freemasonry studiously teaches to obey the laws, and at the same time, swears, to conceal every crime which can be committed against law; while it professes uni-

versal benevolence, and provides only for itself; while it blows the trumpet of alms-giving, and impiously bows the knee in secret, with an oath on the Bible, to cut throats, tear out tongues, disembowel, expose the bare brains to the hot sun, and to imprecate infinite curses upon the immortal soul; when Freemasonry proceeds one step further, from theory to practice; and denying its victim the consolation of the Bible, cuts him off from the embrace of his wife, from the face of the earth, and from the hopes of the living: we say again, the institution is of the devil, for "he was a murderer from the beginning, and abode not in the truth; because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and *the father of it.* John viii, 44. And when Masons will uphold Freemasonry, will commend it to the blessing of God, and to the favour of unlettered men; when they will follow after it, wear its mock titles, and tawdry honours; its crown, its mitre, its breast-plate, and its apron, and teach simple men so; in faithfulness we remonstrate; we use with reverence the words of Him, who spake as never man spake, and say again: Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar, and *the father of it.*" John, viii. 44.

This is very plain. Life is too short to waste words. We seek only to be understood. To cover truth with soft terms, is not fit; to unfold it with a harsh spirit, is unchristian. But we have the highest authority for speaking boldly, what we see clearly. The Lord, our perfect pattern, did not spare the truth, in favour of those he addressed; he published it for their benefit. In the spirit of our divine master, we may be allowed to address the public in relation to Freemasonry: and because the rulers of the people, and the priests at the altar, are of the company, who fall within the scope of our remarks, we warn them distinctly, lest they should think to escape by their

authority, and lest the simple should be deceived by their high example. We are sure that the utmost plainness of speech is consistent with the tenderest interest, and liveliest regard for those we address, seeing that he who pronounced; "Ye serpents! ye generation of vipers!" also wept over their city, sorrowing. See *Mat. 23 Ch.*

But in presenting truth upon this subject, we expect it, although clear as spring water, to be impregnated with the peculiarities of the mind, through which it comes. This is human nature, and we plead no exemption from the common lot of humanity. In this work, the waters of truth flow forth to the public, from an antimasonic fountain. Living waters are neither turbid nor discoloured; we see that they are not; but they always are and ever must be, impregnated with the salts of the earthy medium, through which they traverse. This is not a cause of complaint. We expect limestone waters in a limestone country; and we rejoice in the parching heat, to find them. Men are not so tasteless, as to prefer the purer and insipid rain water, to the pelucid and sparkling fountain, that gushes from the soil, and from the rock, whose superior sweetness and savor is entirely owing to the palatable salts, and to the sprightly acids it contains.

The following facts will go to show the nature of the medium, through which truth finds its way in this work to the public. From 1816, to 1821—2, the editor lived in the midst of respectable and beloved men, Freemasons; and he was often led directly and indirectly, to consider the propriety of joining the Lodge. He was in the habit of travelling, was fond of learning; and was a friend to the workmanship of Solomon, and to the followers of St. John; yet no inducement offered, sufficient to make it seem to be his duty, to take an unknown oath; and his mind was made up, to die ignorant of Freemasonry, when he removed from Marietta, and the society of the generous and brave men who first settled the Territory N. W. of the Ohio, and became at Athens associated in the Faculty of the Ohio University.

The gentlemen of the Faculty were seniors, learned professors, christian brethren, dear friends, and Freemasons all. The example of him who continues there, was a caution; he entered apprentice mason in youth, and stopped. But he was a mason, and his example warranted others to become so, although they too should stop.

The interests of the young college were dear to us all; we laboured with our might to give it character in the state, by making it useful. One of our greatest obstacles was, in the new country, to support the wheels of government with the necessary funds. In an evil hour it was observed, that the Freemasons had considerable funds; that in Pennsylvania, through the Rev. Timothy Alden, they had been persuaded to endow a Masonic Professorship of mathematics and natural philosophy in Allegheny College, at Meadville; that we had nearly one hundred lodges in the state of Ohio, and that our college would present and urge a strong claim to their encouragement, when *every member* of the Faculty was, also, a member of the Lodge. To these new suggestions, recollections were added of the illustrious dead, of Franklin shrewd, and of Washington pure; while the fame of Clinton, and the example of the minister were before our eyes. The doubter is lost. In the autumnal vacation of 1822, a period memorable to suffering humanity in Marietta; the novice received admission to Union Lodge No. 1. and by unsolicited favour, the three degrees were conferred in one night.

They were allowed to be mysterious, for he could see no sense in them, and yet, what wise men delighted in, he verily supposed must have some hidden wisdom, which time and patience would discover. In that vain hope, he laboured at the *lectures*, (as the mummary revealed in Morgan's book is called,) until he could repeat them with singular accuracy. Yet, the wisdom laid concealed, and he durst not condemn; to doubt, was then enough for the courage of a tyro in the school of King Solomon; and the doubt, only whispered to gentlemen, whose su-

perior attainments in Freemasonry should enable them to solve it, always brought an implied rebuke upon the master mason, or an expression of importance, which made him feel his masonic littleness. After three years travel and observation, inquiring of learned masons as he had opportunity, he became deeply impressed with the belief, that Freemasonry is a cheat; that it offers itself to many minds, as a substitute for the Religion of the Gospel; and, in order to bear up his opinion, he began, *June 24th, 1826*, to note and embody such facts and reflections, as they occurred, showing the vanity and falsehood of the Order. The conclusion of two folio pages of remarks, penned on that masonic day, is in the following words: "The high pretensions of Masonry are destitute of evidence to sustain them; and they ought neither to be made, nor to be endured."

In this frame of mind the outrage upon Capt. Morgan in September following, found him, and greatly confirmed his views, as memoranda made on the 27th of November, 30th of November, 13th December, 19th December, and 31st December show: "*A great mason* ;—O, what a cheat! *A great mason!* He may be a good mason; but a *great mason* cannot be." See *Folio 13th Dec. 1826.*

He had intended never to be masonically known East of the Alleghany Mountains, but confessing himself a mason to entitle his inquiries to a reply, he was frequently told that "much depended on the place in which a mason is made: a backwoods mason should visit the Eastern Lodges, before he condemns Freemasonry." Accordingly, he once visited Leicester Lodge, when the masons of Massachusetts were waiting *further orders*, from the Grand Master. The details of that visit are found under date of February 3d, 1827, accompanied with this reasoning upon the credibility of Morgan's unknown book. "If true, the matters contained in it, will appear so perfectly insignificant, that none will believe this could be the whole of that sublime and almost sacred mystery, which claims for its author, the great King Solomon, and the stern Baptist

for one of its chief pillars. Palm such vain babble upon the holy dead? Pretend that this sheer—if I say *nonsense*, you will think me in a passion, and as in my sober judgment it is no better—let that pass. Pretend that this is the proud fabric, which has withstood the assault of time, of enemies, and of discreet brethren, while empires have fallen! Pretend that this is the sublime mystery, which Warren guarded, which Webb propagated, which Clinton upholds! It is absurd!—Indeed it is absurd; the world will never believe it; but the initiated *know* that the *initiated may believe it.*”

Under date of February 10th, nine folio pages of argument conclude thus: “How has this imposture continued so long:

“*Imposture!* The ancient and honorable art of Freemasonry an imposture! How the eyes of some men will snap, at sight of this. I am sober, brethren; and of sound mind; able to attend on my pupils day by day, to the peaceable satisfaction of my employers; and I teach, as I have been taught, that any institution is an imposture, which pretends to be what it is not: and that is a great imposture, which is essentially and radically false in its pretensions.” It was the character of the institution, and not the outrage upon Capt. Morgan, that disturbed the writer.

This spirit, indignant at deceitful Freemasonry, first broke out in a short communication to the *Christian Register*, published last of February, 1827, in Boston; which contains one remark to be quoted here: “If he, (Morgan,) has published the truth, I venture to say, he has written a very silly book: one which the initiated need not read; and one which the public under ordinary circumstances, would not believe, although it were issued by a man of good repute.” (*A Free mason.*) March 17th, brought a communication in reply, charging the former to be “false, if not malicious,” and claiming for members and friends of the order, “many of the purest and most powerful minds in Christendom:” at the same time, it

cautioned the "*Register*," to have no further concern in this matter; which advice he accepted, and no rebutter could appear only on the private journal. Here it is of the same date, March 17th, 1827.

This writer is persuaded that the charges of a "Free mason," are *false if not malicious*. He is shrewd to suspect *malice*. It had escaped my own scrutiny, until the suggestion of my adversary led me in some sort to find it: *a malice against falsehood*: for the unblushing pretensions of Freemasonry are no better.—We are free; and I must speak. So convinced am I of the absurdity of the whole system of Masonry, that I am not at liberty to be silent upon the subject; and however far my mind may be from "*the purest and most powerful in christendom*," it shall not always be enumerated among "*the members and friends*," of the masonic Fraternity.

"I know very well that in touching this subject, a hornet's nest is touched. I know that many regard this institution, as Laban did his images, and that they would exclaim against its destroyer, as he did against the Patriarch: Why hast thou taken my gods? I know their delusion, that it has justified some in committing the grossest outrage: that masonic obligations are not security against personal violence. I know the general harmony of the order, their ready communication of any project throughout the country; and the pride and the shame, which will nerve the spirited among them, against any adversary. And what is more, I know many counsellors and doctors, and clergymen, who will be compelled to maintain the craft, or to leave gathering in it; men whom I honor and love, but who will not suddenly be convinced, that the light of Freemasonry is darkness, and its traditions a lie. But the more is the pity; these very difficulties prove the need of some hand to raze their foundation."

While the mind was thus secretly working like must, it held no close intercourse with Free masons: none were at hand who sympathised with it. The knowledge of what was doing in the western part of New York was con-

lined to the slight remarks current in the newspapers of that day. Vent was again sought in public, through the columns of the National Ægis, Worcester, Mass. in seven numbers, from 9th April, to the latter part of July, 1827; to which not a whisper was uttered in reply. May 1828, it gave the anonymous volume, "Freemasonry," to the public; and in November of the same year it openly appeared in this enterprise, with the first number of the Antimasonic Review and Monthly Magazine.*

Thus Antimasonry in the individual and in the public mind, is like the bursting forth of many waters; no human power can restrain it. It comes in this work to the public, by a natural fountain, and not merely by the outrage on Capt. Morgan. But had it not been for the just indignation largely excited by that outrage, who would have considered, who would have ventured publicly to avow these things? Not a man; not a man who prized his good name; bear witness, not a man who cherished hopes of peace on earth; not a man who loved his own life! for any man with sense to perceive the hypocrisy of the system, must also perceive, that the public expression of his opinions would speedily bring upon him the whole pack of Freemasonry, with tongue and teeth, to slaver and devour. No violence less than a most villanous murder, would have sufficiently braced up human nature for a conflict so desperate. At that period, Freemasonry was in the full bloom of honor: Clinton its G. G. High Priest in the United States; Van Rensselaer its M. W. Grand Master in New York; it was a solemn question put by W. F. Brainerd, in 1825. "*What is Freemasonry now?*" It is powerful," &c.

A sense of this permitted no halfway measures. Having calmly and unanswerably set forth the character of

* All this time the oath of *secrecy* was observed. That seemed binding until September, 1828. The reasons for a change of opinion were then recorded and examined and approved by wise and learned men, and published in the first Number of this work, December, 1828. But the independence then declared was not fully used for many months after.

the institution in the anonymous volume "Freemasonry," the Editor's quiet pursuit was broken off by the conviction, that no public academy would be cherished by a great company while it was in the keeping of the honest foe of their Order. He abandoned his office, and entered the field of controversy, conscious that he should have neither peace nor honor, while Freemasonry lived to disturb the one at a midnight hour, and to blast with noxious air the growth of the other.

Having from the outset laboured at the root of the tree with his might, he will not throw down the axe, now 150,000 hewers are engaged in the same great enterprise with him. He will lay on the harder; he will make every blow tell the increased force of the arm, nerved by the generous support of the public. He will give the time and talents of which he is the steward, devotedly to the cause of Antimasonry, in the belief that he is doing his Master's work. It is only two mites; but it is all that he has, even his living; and if the offering is accepted and deposited in bags that wax not old, where neither moth, nor rust corrupt, nor thieves break through and steal, he will rejoice in hope of the reward, and delight in expectation of the victory.

Of a truth, God rules the affairs of men; he orders all our changes; he disposes of us at his will. No man lacking wisdom, or lacking bread, asks of him in vain; he gives liberally, and does not upbraid. From him comes every good gift, upon him our hopes depend. "The inhabitants of earth are reputed (in his sight) as nothing; none can stay his hand, or say unto him: What doest thou?" In the language of the Assyrian monarch, "I praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

OBJECTIONS

*To the origin of Freemasonry in the Apple Tree Tavern,
London, A. D. 1717.*

There are two sorts of objections founded on written and traditionary evidence. We first examine the traditionary.

We have a right to demand for the establishment of any fact, the best evidence of which the nature of the case admits, and if that evidence fails, we are compelled to doubt the fact assumed.

Letters and monuments were familiar to the men of the first seventeen centuries of the Christian era, and the nature of a learned and benevolent, although a *secret* society, is such, that we have a right to ask for some written document, or work of art to prove its asserted existence, in some one or all of those centuries, and for the want of this kind of evidence, we will not put up with that of a very inferior kind. Tradition is evidence of such a sort, that the farther it removes from its source, the weaker it grows; and after the lapse of three or four generations, it always becomes worthless, unless it be strengthened with concurrent literature, or with monuments of art. The tradition of Freemasonry, is corroborated in its early date, neither by learning nor by monuments of art. Therefore we throw it aside, without looking at it. Were it consistent with itself, and pure, and not contradicted by history, it would be worthless alone: but it is a tissue of incongruities, inconsistent with itself and contradicted by history; we reject it as inflated, ridiculous, and nonsensical.

The second point of objection is made in the form of written evidence. This has regard to the *Knight Templars* claimed by Freemasonry; to the men against whom the *Parliament of England* passed certain acts, in the reign of Ed. III. and Henry VI. and to the ancient manuscript, with Locke's Commentary. These three points of objection we shall at this time turn and break and annihilate; so that a vestige of them shall not be left in the candid mind.

1. The Knights Templars were a military order, aped by Freemasonry; but the ape is not the man, nor did it begin to play in boots and spurs, until A. D. 1730 nearly. Then the visionary *Chevalier Ramsay*, following the fortunes of the English pretender on the continent of Europe, first added new degrees to tripple-headed Freemasonry, and honoured them with the name of knighthood, *the order of St. Andrew*, patron saint of his native country, Scotland. After these came the Knights of St. John, Knights Templars, &c. until the cup of iniquity is filled by the profane institution of a masonic order of Knights of the Holy Ghost. There are no degrees of knighthood allowed in England, the birth-place of masonry; and the fictitious order of masonic Knights Templars, was formed in the Lodge of Benevolence, at the city of Lyons in France. (See *Prof. Robison's Proofs of a Conspiracy*, p. 44.) For the positions here taken respecting the degrees of masonic knighthood, we refer the inquirer to the French writers *Esprit du Dogme de la Franche-maconrie*, p. 175. *Hermes ou Archives Maconiques*, p. 348. *Laurens*, p. 84. *Annales Mac.* p. 45 and p. 144. *A Boileau*. The written documents relating to the Knights Templars, so far, then, from sustaining the claim of Freemasonry to an antiquity beyond the London tavern, A. D. 1717, do entirely fall in and accord with the recent, English, and bar-room origin of the mock heroic order. The *military* Knights Templars were disfranchised in the 15th century, and they ceased to figure in history in the 16th; while the *masonic* Knights Templars first appear in the 2d quarter of the 18th century, and are clearly traced, by the above-named genuine masonic historians, to the shattered brain of the Scotch Knight, *Sir Andrew Michael Ramsay*, born 1686, obit 1743.

2. *The acts of the English Parliament* usually claimed by masonic authors as having been maliciously directed against their ancient and honorable fraternity, may be found in *Ruffhead's English Statutes*, vol. 1. p. 251, and *Coke's 3d Inst.* p. 99, by which faithful records we show

the faithlessness of Freemasonry. These acts were *not* passed with the least reference to speculative masons; they are pointed at all *laborers*, whether farmers or mechanics, and they particularly specify *thirty-one different trades by name*, one of which is masonry, good and honest masonry, not *Freemasonry*. See *A. M. Review Vol. I. p. 138.*

These acts, then, instead of being written monuments, and official documents, to prove the existence of Freemasonry in the 14th century, actually prove the falsehood of the order. They prove as much for carpenters and cordwainers, blacksmiths and tailors, as for masons, and no more. These existed among thirty-one handicrafts, whose charges for work were fixed by the statute. No body or society of men having respectable claims to antiquity, would lean one instant upon a perversion of records, so manifest as that, which represents *the statute of laborers* (25th Ed. III. A. D. 1350) to be directed against *speculative Freemasons*. The British masons made the perversion, and the masons of Europe and America have been deceived by it.

The records of the English Parliament show no evidence of the existence of Freemasonry, until *All Fools Day* of the year 1770, when a bill to incorporate the Grand Lodge of England, was brought into the House of Commons, by the Hon. Charles Dillon, then Deputy Grand Master, of the Grand Lodge of England, which was twice read; but on the third reading, the consideration of it was postponed *sine die*, the honorable speaker of the House of Commons remarking: "that if the petition was granted, he made no doubt the chimney sweepers would soon apply for a charter!" See *Ahiman Rezon of New York*, p. 27. Again Freemasonry appears in the records of Parliament, A. D. 1798, when all secret assemblies were made penal, except the masonic lodges of Entered Apprentice, Fellow-craft, and Master Mason. See *Ency. Brit. Article, MASONRY; Lawrie*, p. 145, 270 and 318. So that the *acts* of Parliament do not show the antiquity, but the folly and iniquity of Freemasonry.

We cannot leave this part of our subject without pointing out to the reader the manner, in which masonic falsehood has mightily strengthened itself on the score of antiquity. All the French masons with whom we are acquainted, speak broad and large of the ancient glory of their mystic order, until the era of the crusades, when their assertions converge toward a point, although with much confusion; but all agree to affirm with the most desirable confidence, that Freemasonry *flourished* so long ago as the 14th century: this they declare to be a fact indisputable as the history of government; "for," say they "the Parliament of England then passed a masonic act, and in the 15th century confirmed it; and Edward III. cherished and protected the order!" relying on this statute of laborers, and on the wages Edward paid to the masons, who erected Windsor Castle! No doubt other continental masons besides the French, have been duped in the same manner, and are made to speak boldly for the falsehood, by their confidence in the acts of Parliament. The confidence of continental masons re-acts upon the British, and both united come with great force across the Atlantic, to assure Americans of the grandeur and glory of "*the most ancient and honorable fraternity.*" But all this hangs by a hook, that once reading the statute of laborers, will make perfectly straight.

3. The Ancient Manuscript with Locke's notes, is most of all relied on by the fraternity, to establish the great antiquity of their order. It is published in all the Ahiman Rezens, except, to their praise, that of Dr. Dalcho, and that of G. Keatinge. It is published in the Book of constitutions of Massachusetts, in the Freemason's Library of Maryland, in Calcott, in Hardie, in Hutchinson, in Preston, in *Annales Maconniques*, vol. 7.

It is quoted with approbation by the *Ency. Britt.*, by Laurie, by Clinton, in his address to the Grand Lodge of New York, A. D. 1825, and by the New York Courier and Enquirer, and by most of the French masons. Freemasonry builds herself upon it to the days of Pythagoras,

five hundred years before the Christian era! and she weaves it into by far the largest part of her standard works, and displays it upon the pillars of her mystic temple. Be assured of the high importance attached to this manuscript, seeing that it is "*saythefullye copyedd*," like the Hebrew Pentateuch, without a change in the terms or points, or mode of spelling, from one "*of kyng Henrye the sixthe of the name*," and accompanied with a glossary to explain the obsolete words. The pithy notes of that great philosopher, *John Locke*, add to the consequence of the king's royal autograph, and, printed in the antique black letter, it puts the fraternity in fine spirits, to laugh at the idea of Freemasonry's having sprung from a *bar-room club* 1717! They are full of fire, when pressed upon this point, and flash and burn at a rate, to remind us, that their predecessors too hastily burned their ancient manuscripts, A. D. 1720.

We have two things to say to this black letter document :

1. It is capable, if genuine, of proving only the falsehood and absurdity of Freemasonry.

2. It is a forgery.

1. The thread of its story is, that Henry 6th of England, sought by "*questyonnes*" the origin and character of Freemasonry.

" Ques. 1. What mote ytt bee ?" &c. The replies state that "*ytt beeth the skylle of nature*," which is natural philosophy ; "*the skylle of reckonynges*," which is arithmetic ; "*and all odher thynges that make gudde to manne*:" that the *Venetians* brought it from the East into *Venetia* and that *Peter Gower* planted it at *Groton*, in *Grecia Magna*, whence it passed into *England*: that it teaches *AGRICULTURE* ! architecture, astronomy, geometry, numbers, music, poesie, MYNISTRYE, government, and relygyonne ! "*The hemselfe haueth allein in arte of fyndynge neue artes, whyche arte the ffirste maconnes receaued from Godde*." "*Thay concelethe the arte of wunderwerckynge, and of foresayinge thynges to comme ! !—the arte of chaunges, the wey of wynnynge, the facultye of Abrac, the*

skylle of becommynge gudde and parfyghte wythouten the holpynges of fere and hope, and the universelle langage of maconnes.”—*Constitutions of New York*, p. 55.

“What” cries the reader, “has this gibberish to do with the antiquity of Freemasonry?”

“The renowned John Locke discovered”, says Freemasonry, “that the ignorance of the King, whose autograph this is, was such, as to write with his own hand, Venetians for *Phenicians*, Groton for *Crotona*, and Peter Gower for *Pythagoras*.” What a fool!—The king made mistakes which would disgrace a schoolboy. But thus amended, the thread of the manuscript’s story is quite changed; then the *Phenicians* and *Pythagoras*, instead of the Venetians and Peter Gower, introduced this “arte of ffyndynge neue artes” into Europe, and that must have been in the age of Pythagoras, which was 500 years before the Christian era. This makes it as clear as a moon beam, to all “great masons,” that the order is at least 2300 years old. But a witness guilty of such capital mistakes, is incapable of establishing any single fact, except his own incompetency. *Venetian* for *Phenician*! and so of the rest, the very points, on which the importance of the document rests, are all erroneous, and are enough alone to condemn the character of the manuscript. What shall we say, then, on adding to these mistakes the monstrous, impossible, and devilish pretensions of the masonic order, solemnly set forth in its own numerous and various books of constitutions, with the sanction of Grand Masters and Grand Lodges, as exhibited in this old manuscript! Were there no other proof of the falsity and imposture of Freemasonry, than is found in this single paper, it alone is enough to sink the institution into the abyss of contempt; and yet on this manuscript the confidence of the books of constitutions is rested as the very title deed of Freemasonry, to antiquity, usefulness and honour! This is its boast and glory in the English and French languages!

We find it difficult to express our abhorrence of a system, which is accurately revealed in *Morgan’s Illustrations* of

Masonry, and which solemnly pretends to bring "*all good to man*;" and in the same paper to teach geometry, and the faculty of *abrac*, or magic; natural philosophy, and fortune telling; *wunderwerckynge and relygyonne*. It passes all belief, that the authorised works, *the books of the law* of a society, with intelligent citizens among its members, and learned statesmen and divines among its officers, should contain, and highly prize the irrational and barbarous document under notice. If they could say, "it is a secret; you know nothing about it:" the odium of the manuscript might be avoided for a season. But it is not so; the constitutions are issued from the public press to all classes of purchasers, and they contain and sanction, they gloss and commend this impious, and ridiculous forgery.

Notwithstanding this paper totally fails to prove that *Peter Gower is Pythagoras*, and that *Freemasonry* came into Europe by the way of Phenicia, it may raise a doubt in the reader's mind, whether the *Venetians* did not early introduce it from the East, and thus give a shadow of support to the masonic claim of 500 years antiquity. Any manuscript, or other thing, having a date earlier than A. D. 1717, which mentions, or alludes to, speculative Masonry has been demanded; and this offers itself, as a copy made by *Locke*, A. D. 1696, from one in the Bodleian library, made by *John Leland*, in the reign of Henry 8th, from one in the hand writing of Henry 6th. If a small part of this be true; if it be only true, that *John Locke in 1696 did comment upon this paper*, the date of Speculative Masonry may have to push back beyond A. D. 1717, and certainly we have a document of an earlier date than A. D. 1717, containing at least, an *allusion* to Freemasonry, which is the thing we have warily demanded.

This is plausible to masons; but it will not stand. The era of Freemasonry was not lightly placed at A. D. 1717. Much study, a faithful comparison of facts and dates, and a clear perception of truth, warranted the assumption of that date. The assumption is a good one; we know not

what others can do, but we cannot shake it; this *old* manuscript cannot shake it; and the pretended notes of *John Locke* cannot shake it. The old manuscript and its notes are together a base and villanous forgery; we go now to prove this charge.

If, upon a thorough search in the Bodleian Library, this manuscript could be found, (which we doubt,) it should be in the hand writing of *John Leland*, who died, A. D. 1552, and it could not possibly contain a word, at that time unknown to the English language, unknown to the languages of the world. True, the art of "foresaying things to come," may have written a word in manuscript 200 years before it was introduced into the languages of the world, but this would only prove that Freemasonry is a devilish thing, and that all honest men ought forthwith to forsake it. We venture, however, to scruple the power of masonic sorcery, and we rather believe that every word of that manuscript was first written *since* A. D. 1717, than to believe that one word was written in it 100 years before that word was known in the world! *Alchymy* is an old word, but chemistry, or *kymistrye*, is a new word. Johnson in defining chemistry, quotes Pope, Dryden, and Wotton, authors of the classic age of English literature; in defining alchymy, he quotes Shakespeare and Milton. The science of chemistry had no being in the reign of Henry VIII. and the time of John Leland; and it could not have well had a name, before it had a being. The word did exist in the 17th century; but that it existed in the 15th century, in the age of Henry VI. of England, we deny and call for proof.

The language of the Manuscript written by the hand of king Henry "the sixth of the name," is vastly more barbarous than the court and Parliamentary language of the 15th century. The style of spelling is too bad for a king! the counterfeit is overwrought in this characteristic of antiquity. We should be glad to say the stupidity it discovers, is inconsistent with the dawn of learning in modern Europe; but the high reputation of the paper, in

this meridian of learning, forbids our use of that powerful argument.

Then, if such a manuscript exists in the hand writing of Leland copied from the royal autograph, which is impossible; there is reason to believe the annotations attributed to *Mr. Locke*, are a forgery. We find that the first appearance of this document in print, was at *Frankfort, in Germany*; A. D. 1748. and that it was discovered there "in the desk, or scrutoir of a deceased brother."* *Mr. Locke's* pretended letter is dated *without place*, May 6th 1696, and is directed to the Right Honourable***Earl of *** Later copies fill the blanks with *John* and *Pembroke*. We need not say, this looks altogether suspicious. It laid in the scrutoir, fifty-two years. It should have appeared in England sooner than in Germany. It should show the residence of *Mr. Locke* at the date; and it had been better with the blanks filled at once, than to be left to the chances of a foreign country, and another generation.

At the date of the letter, *Mr. Locke* was sixty-five years old; and no man acquainted with his character and works, will believe on slight testimony, that with the ripe judgment of that age, he would spend a moment's thought upon joining a secret order of such extravagant character, as this paper represents Freemasonry to be; yet his pretended letter says: "*this old paper* has so much raised my curiosity, as to induce me to enter myself into the Fraternity; which I am determined to do, (if I may be admitted,) the next time I go to London." The idea is ridiculous, nevertheless, it has sufficed to procure for the name of the great *John Locke*, a place with *Confucius*, *Socrates*, and *Enoch*, on the rolls of masonic glory!

This is true, that the annotations discover a high order of talent, if we take them to be honest; but strip them of their cloak, and they are evidently a cunning commendation of the wonderful pretences set forth in this paper. *John Locke* was not their author. He never, in earnest or

* See *lives of Leland, Hearne, and Wood*, Vol. 1 p. 96. Oxford, England, 1772.

jest, countenanced the claim to an art which finds out new *arts*, and that received from God! He never consented for a moment, to the *sorcery*, *alchemy*, and confusion, taught in this "royal autograph M. S.;" but he is made to say in this letter: "*A man who has all these arts and advantages, is certainly to be envied;*" a thing impossible. *Mr. Locke*, a boy, knew better; *Mr. Locke* at the age of 65, has a reputation that spurns this insult upon his understanding. The manuscript and notes are altogether the work of that lying spirit, which makes Solomon, the author of the fabric of masonry, and John, the most austere of exemplary men, the great patron of the Lodges! The manuscript and the notes are a forgery.

We have been particular with this relic of Freemasonry for a most charitable reason. Charges and rules of work for operatives, are claimed by speculative masons, as proof of the antiquity of their order, in the same manner that they claim the statute of labourers, 25th Ed. III.; but the manuscript under notice, is the only one exhibited by the order, to prove the existence of *Freemasonry* earlier, than the 18th century, and our aim has been to overset this claim by itself. We have respected it with our notice, not for its worth, but for the respect honorable Freemasons, and the books of constitutions pay to it. We have stripped, and exposed it, not for our own glory, but because learned men in great numbers,—(*Clinton and Lawrie, Dermott, Harris, and Boileau*,) have been duped by it, or have used it very indiscreetly to the duping of others. We have been careful to blow it all to pieces, because *Freemasonry* depends much upon it, and when this is gone, all is gone. Preston, and the Book of Constitutions of Massachusetts, and others, speaking of this manuscript, use the following terms: "This dialogue possesses a double claim to our regard, first, for its antiquity, and next for the notes added to it by *Mr. Locke*.—Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true mason." Thirteen pages of similar praise are given to it by Preston; and no author stands higher with

the fraternity than he. The *Annales Maconniques* say : " We ought to value this piece the more, because it is an historical monument of the dawn of the 15th century, (5422,) époque où nous marchons dans une vaste solitude, a time when we march through a vast wilderness. So the thirsty traveller, finding an unexpected fountain in the desert, rests and refreshes himself, and quits it only with painful regret."—*Vol. 7. p. 36.*

We have shown, that, if genuine, the manuscript, by its egregious mistakes in point of fact, can only prove its own incompetency, and by its impious and diabolical pretensions to divinity and magic, it can only be a fatal burden to the constitutions of the order ; but it is a forgery, as the language and orthography show ; and the annotations are slanderously imputed to a great and good man, at the entire expence of truth, for the benefit of the false and vain-glorious mystery.

These three, the existence of the templars, of the acts of Parliament, and of the royal autograph of Henry VI. of England, are the most prominent and weighty objections to the origin of Freemasonry in the Apple Tree Tavern, Charles Street, Covent Garden, A. D. 1717. It is true, there are other objections, but none are so plausible as these ; none are so much relied on as these ; and none have strength in them, after these are broken and destroyed. They all rest upon a perversion of the labors of operative masonry to the glory of Freemasonry, and are as easily exposed and refuted in every instance, as they are in the instance of the Templars, and also in the instance of the statute of Laborers.

We summarily notice three of them here :—

1. Henry's History of England, Book iv. Chap. 5, treating of architecture in the fourteenth century, mentions the Society of *Freemasons*. Henry published near A. D. 1760, and quotes what he says respecting the Society of Freemasons from *Sir Christopher Wren's Parentalia*, so that the whole authority rests upon the last mentioned work. The *Parentalia* was a family history left in manu-

script by Wren, written before A. D. 1717, but not published until A. D. 1748. When we once know the false character of Freemasonry, it is not difficult to believe that the single clause respecting the Fraternity was interpolated in the manuscript, after Wren's decease. Such a forgery bears no proportion to the unhallowed use made of the names of Solomon and John, by the Free and Accepted Masons, soon after Wren's death. But if Wren himself wrote it, there is no evidence, that by the words, "*Society of Freemasons*," he meant the simple children of Hiram Abiff,—the foolish men who go blindfold with a halter about their neck in search of *light*,—by no means. If Sir Christopher wrote it, undoubtedly he intended the "*Society of Freemasons*," who are, and have ever been, *operative* masons, (distinct from the *Free and Accepted* Masons,) who have a Charter from Parliament, dated A. D. 1677; and whose hall is in Basinghall street, London.

2. *John Guillim* was born A. D. 1565, died 1621. In the sixth Edition of his book, entitled "*The display of Heraldry*," published A. D. 1724, it is written: "*The company of masons, being otherwise termed, FREEMASONS, of ancient standing, and good reckoning, by means of affable and kind meetings, divers times did frequent this mutual assembly in the time of king Henry VI. viz: the 12th of his reign, A. D. 1434. Their arms azure, on a cheveron, between three castles, argent, a pair of compasses somewhat extended of the first, were granted by William Hawkslow Clarencieux, 13th Ed. 4th.*"

Freemasonry seizes upon this, as proof positive to show the existence of the secret order, A. D. 1400; but these arms are the arms of that same company of operative masons, chartered A. D. 1677, whose hall is in Basinghall street, whose door is not guarded by a tyler with a drawn sword, whose obligations do not conceal murder and treason, and whose penalties are not death. They are the thirty-first company in rank among the ninety companies of London mechanics; and they neither admit to degrees

of conceited mystery, nor sell charters for what purpose to others. They claim no connexion with *speculative* masonry; they have nothing to do with the farce of the living arch, the lost word, and the B-z-o-a, Bo—Az, Boaz, of vain-glorious Freemasonry. But the ambitious order of Free and Accepted Masons, having ventured to take the name of Solomon for their founder, were not loath to take the arms of the London Society of operative masons for their *insignia*. When truth compels them to yield up the name of Solomon, they cling to their loved antiquity, so far as to date at least, with their *arms*: but these are stolen, as that was forged. King Solomon never gave them his name; the London Society of Freemasons never loaned them their arms; and the support to antiquity which they would draw from this source, is a theft on their heads to defile the glory of their order. See *Rees' Cy. Art. Company; Constitutions of New York*, p. 42; and the *arms of the Stone masons*, facing the title-page of the *Book of Constitutions of Pennsylvania*.

3. *Elias Ashmole* was born 1627, died 1692. *Professor Robison* names him foremost among Free and accepted masons; and Mr. Ashmole himself, declares that he was "*elected*" to the ancient and honorable Society of Freemasons, with Major Manwaring, A. D. 1646, in Masons' Hall, Basinghall street, London.—See *Biog. Brit.*

This looks formidable. It were to be wished that the order had generally as much evidence of their claims, as is found here,—then they would lose only their claim, and save in a great measure, their credit.

Ashmole was a freemason, we admit, in his sense of the word, but not in the modern sense of the word. Freemason meant at first, an operative mason, free of the masons' company,—or, "a freeman of the masons," as the old Scotch deeds express it. A man "*elected*" into the company, as Ashmole was, in the language of that day, was made *free* of the Society, in the same way that General Jackson was "*elected*" by the city authorities, a citizen of New York, and presented with the freedom of

the city. This procedure has long been common. The bakers of London have a company, and also, the butchers, and tanners, and salters. They have been from time immemorial accustomed "*to elect*" men into their several companies, who then become *free* of the company, that is, entitled to all its rights, benefits, and honors. The elected are said to be made *free* of the bakers, butchers, masons, &c.; and they become freebakers, and free-butchers, as much as Ashmole became a freemason. One of the customs of London, requires the lord Mayor to make himself "*free* of one of the twelve principal companies of London." (*See Rees' Cy. Art. Company.*) But the masons, whose hall is in Basinghall street, whose arms are above described, and whose freedom was conferred on Elias Ashmole, thirty-one years before they were incorporated by statute, are numbered and ranked in the thirty-first place among the London Companies. They hold that place still: they are not reckoned a Lodge by Sublime Freemasonry, nor one among the only four Lodges of masons in the south of England, who met at the Apple Tree Tavern, A. D. 1717; and elected Anthony Sayer, Most Worshipful Grand Master; and to this day, they are no more connected with the schools of *Hiram Abiff*, and the profanations of the "*Holy Royal Arch*," than the carpenters' and upholsterers' companies are in London;—except only, that the men who stole the arms of this honest company, and assumed a trowel and an apron belonging to the trade, took also, their name, Freemason; and for distinction's sake, call themselves *Free and Accepted* Masons.

Ashmole was not instructed in the five points of fellowship, and in the mah! hah! bone! of Freemasonry, by visiting in the company of operative mechanics in Basinghall street. Had he said, "I was elected a Freemason, A. D. 1646;" and left the company and hall in which he was elected, unnoticed, his case might have puzzled us. Had he added to the account of his election in Basinghall street, "I received the degree of an entered

Apprentice, passed to the degree of a Fellow Craft, and was raised to the sublime degree of a Master Mason," we should be obliged to give up our date. Language of this sort is too plainly characteristic to be mistaken. But *Ashmole* does not use it, nor the likeness of it; nor do the London Company of chartered Freemasons, at this day, have any knowledge of it. And the claim of speculative masonry to the name of Ashmole, like that to the name of King Solomon, was set up in falsehood, and is maintained in ignorance.

The origin of Freemasonry is incontrovertibly demonstrated. Hence we infer;

1. As far as A. L. 113; is from A. L. 5830; so far is Freemasonry from truth.

2. As the Apple Tree Tavern, is to Heaven; so is the birth of Freemasonry to a divine origin.

CONVENTION

Of Antimasons of the State of Massachusetts, held at Fanueil Hall, Boston, Dec. 30, 1829.

This convention assembled from eight principal counties in Massachusetts, with a view to learn the character and tendency of speculative Freemasonry. It did seem strange to many honest minds, that a state convention should be necessary for this purpose. The Fraternity mis-conceived it to be a personal attack upon every member; an attempt without public impeachment, or any trial, to disfranchise all the free masons, to turn them out of office, "to stave the ribs of their reputation," to hang them for mirth, "*right or wrong*," to cut their throats for alleged crime, "*murder and treason not excepted*," and at last to burn them, as their fathers did the witches of old, for "*wunderwerkyng and foresaying things to come*." They were accordingly *excited*. It is not in human nature with calmness to behold all these evils impending. The first item in the account, when explained by the second, is awful: to disfranchise a free citizen, or a free mason, by turning him out of office, is like representing him to be "a vicious vagabond," and transferring this character "after

him during his whole natural life," as the Red Cross Knight's "most solemn oath and obligation" requires.

That a guilty conscience should be disturbed with these fears is natural; but that our purest and best men should be in fidgets on account of a state convention, to inquire into the character of Freemasonry, is to be accounted for only by the fluttering of the wounded. The pretended mystery cannot bear inspection; the spirit of the dark system ruffles the temper of its mystic sons, in hopes of turning the public gaze from its odious principles, upon their upright lives. The members of the institution are hoodwinked from the first step they take in its dark chambers; and they blindly take to themselves whatever is asserted against the triple-headed system. Even the intelligent and honorable Henry Baldwin, of Pittsburgh, Pa., in reply to his nomination for representative to Congress, speaks of becoming the victim of proscription, and of being denied in this Republic the freedom which is accorded to their subjects by the despots of the old world! As if we might not use our freedom so far as to refuse our vote to the man who is sworn to prefer his Fraternity above the rest of the community! As if it were a "proscription, not less ruthless and cruel, than unjust and undeserved," to leave those men to the sole care of themselves, who are solemnly obligated to it in every case, and in some cases "*right or wrong, murder and treason not excepted.*"

Mr. Baldwin will be ready to reply, "It is no such thing." So the masons of Massachusetts are in the habit of saying, and of discovering excitement whenever the truth of the revealed oaths is solemnly asserted; and the good people of the Bay State went down to Faneuil Hall, and once more rocked the cradle of Liberty, inquiring into these things. They went by their delegates, hoary-headed, industrious, and faithful men, with a sincere desire to know the truth of that which is so confidently affirmed and denied, by men of acknowledged veracity. They say, "If the disclosures of Freemasonry are true, the system is both corrupt and dangerous; and it should be put under the public ban: but if they are not true, we should not be troubled with the repeated asseverations of seceding masons."

They gathered at Boston, not to excite, but to inquire; not to proscribe their fellow-citizens, but to elicit truth; not to break the constitution and laws, but to join their counsel in relation to the newly discovered character of

Freemasonry. They were called to order by GEO. ODIORNE, of Boston, a gentleman equally well known and respected by the inhabitants of that metropolis—honoured with their confidence in the Senate of Massachusetts, and faithful to duty in all the relations of life.

They put at their head, PLINY MERRICK, of Worcester, a gentleman of rare endowments, a distinguished lawyer, an accomplished orator, and a seceding mason. No man in Worcester county had a professional and public reputation more popular, than Col. Merrick, previous to his renunciation of Freemasonry. That honest act, which every inspector of Freemasonry without the oath must approve, awaked the dead order to living vengeance, according to established usage. Men wonder that masons do not renounce. Look again, and the wonder is reversed. Behold a man of the first order of talent, character, and information, ready to be at once discarded by Freemasons from all kindness and confidence, in their indignation against him for the simple renunciation of Freemasonry, accompanied by every expression of his most entire respect for the members of the institution. Political, personal, and professional friends, are not only ready to forsake the company, but are foremost to calumniate and vilify the name and the motives of that man, however exalted, who dares to break the most worshipful cable-tow. They do endeavour, both to derange his business, and to separate him from his employers. They threaten him with loss of customers, clients, and patronage, before his renunciation; and when he has made it, they remember their threats, as if to keep their word good. A minister they implore to keep the peace, which could not be disturbed by renouncing, if the masons would let him alone; a public officer they remind of the danger of making enemies, of which there would be no danger in renouncing Freemasonry, if the masons did not hate the seceder; professional and literary gentlemen are made sensible that much of their support would be cut off by a renunciation, which would not be true, if masons could employ an ex-mason. Therefore it is not surprising, that men, fearless even of cut-throat penalties, do not renounce Freemasonry: it is rather wonderful, when they have courage to resist obloquy, and to suffer loss in discharge of a solemn duty.

The Massachusetts Convention put PLINY MERRICK at their head, much in the same spirit which made the proscribed JOHN HANCOCK President of the Congress that de-

clared our national independence. The rebel against Freemasonry, like the rebel against Great Britain, was justly honored by those who sought to rescue posterity from the yoke of masonic tyranny; and no man could have done more honor to their choice. The Vice Presidents were sage and prudent men, fit to counsel, and able to control, and the Secretaries were prompt young men, and generous antimasons.

The Convention went coolly to work with the inquiry, by appointing, 1. A committee to report upon the truth of the disclosures of Freemasonry; 2. A committee to report resolutions expressive of the sense of the Convention respecting Freemasonry; 3. To report an address to the people; 4. To report upon the state of the public press in relation to this subject; 5. To report in relation to extrajudicial oaths; 6. The antiquity of Freemasonry; 7. The connexion between Freemasonry and Illuminism; 8. The subject of a National Convention 11th September next; 9. To learn the number of masons and fraternities, and also the civil, religious, and military offices filled by freemasons, in Massachusetts.

Reports upon each of these subjects were offered, discussed, and accepted by the Convention, without dreaming of being intemperately excited. It is true, a difference of opinion sometimes existed, which did not fail to melt away in the clear exhibition of facts: and in each case the reports were finally accepted with a unanimity corresponding to the good feeling with which they were prepared and examined. No dissident, to our recollection, raised his hand or voice against the final adoption of these reports. The sum of the whole will be found in the resolutions: these declare what the Convention had evidence to believe is true: then, without ceremony or threatening, they respectfully request the Grand Fraternities of Freemasons in Massachusetts to disfellowship the Grand Fraternities of New-York, and also to deny the truth of these disclosures, or otherwise to renounce the system, and the oaths of Freemasonry. In order to ensure a reply, they furnish every Grand Officer of Freemasonry in Massachusetts with a copy of these resolutions; and adjourn to a convenient day, to be named by their central committee, before the first day of October next.

Nothing could be devised more prudent, temperate, and firm, than this course. It indicts Freemasonry by its Grand Officers, at the bar of the public, and asks an explanation,

Should the fraternity refuse to reply, the public will judge them by the evidence alone: should they reply, their exposition of the evidence will be duly received, and gratefully acknowledged. If they are wise, they will clear themselves, and let Freemasonry go; they will recall their charters, disband their armies, and annul their masonic obligations: and then, without a struggle, Massachusetts will be antimason to a man. This is their time. But if they despise antimasonry, and neglect the request of the Convention for many months altogether, the people will rise in the majesty of their strength; and, do what they will in relation to this odious mystery, the freemasons of Massachusetts cannot complain that they have been condemned without a hearing, or tried without notice.

THE NATIONAL CONVENTION.

It is not a year since this was called, and the first delegates are chosen. Twelve men of Massachusetts are appointed to the first Congress at Philadelphia, in this second war of independence. British tyranny never more completely swayed the destinies of this people, than Freemasonry does now. That ruled openly; this rules secretly: that threatened chiefly our national rights; this threatens all that we hold dear; our liberty of speech, and of conscience; our political and religious institutions; our confidence in men, and our trust in God. No confidence can be placed in the word of a man while the gross falsehoods of Freemasonry pass current; no faith in the Lord Jesus our Saviour can exist and be cherished, where the filthy abominations of Freemasonry are allowedly practised. To grapple first with this foe, who are more fit than the sons of the Puritans? To overthrow this power who are more ready than the political offspring of Hancock and Adams? To send forth its delegates first in this controversy, what place can compete with Faneuil Hall? It is well done. We have naught to fear from the open violence, but every thing from the secret intrigues, and desperate malice of Freemasonry.

The election of HARMAR DENNY, in Pa. like that of WM. CAHOON in Vermont, affords irresistible evidence of the vigour of Antimasonry. The gathering of the storm among the Alleghany mountains, was so unexpected to the ene-

my, that the thunder of the polls first alarmed them of their impending fate. When this in a deafening tone had once made them quake, they said, "It is over now; the storm has spent itself; the voice of the lightning is hushed, or is only heard at a distance; the cloud will disperse before another peal, and Freemasonry will grow again in the fulness of its power." But the resignation of Mr. Wilkins, a representative in Congress, called for an election to supply the vacancy. Henry Baldwin was first named as a candidate, in hopes to quench the spirit of Antimasonry, but wisely apprehending that a Royal Arch mason could not do that, even possessed of Mr. Baldwin's talents and influence, a second was substituted in his place. The majority in the district at the October election was fourteen hundred against Antimasonry. The December election placed Mr. Denny in Congress, with a majority of twelve hundred, making the Antimasonic gain in the Pittsburgh congressional district twenty-six hundred in two months! From facts like this it is not possible to escape; from a decision like this, there is no appeal. Freemasonry is in bad odour with the freemen of Pennsylvania. Trembling takes hold of its supporters. It must be swept away, and perish, while they remain, in the bitterness of their disappointment, subjects of pity for their delusion, rather than of sympathy for their sorrow.

The Central Committee of Massachusetts, last autumn, addressed letters of inquiry respecting any history of the antiquity of Freemasonry, to the Faculty of Harvard University, and to the Faculty of Andover Theological Seminary. President Quincy for the faculty of Harvard, replies, "they have no knowledge of any such history;—and, on examining, no such has been found." *Dated Cambridge, December 5, 1829.* Professor Woods, under date of December 7, replies from Andover; that the assumed antiquity of Freemasonry is without any good authority; and men might as well say that king David understood electricity, (which Franklin discovered,) and that Solomon made a balloon, and rode in it from Jerusalem to Tyre, and sometimes took Hiram back with him; as to assert that Hiram and Solomon were Freemasons. Professor Stuart from the same place, under date 22d December, 1829, replies in terms which we would transcribe, word for word, but our limits are fixed.